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icated to the advancement of Judaism as a religious civilization, to the upbuilding of el's ancient homeland, and to the furtherance of universal freedom, justice and peace.

the Reconstructionist

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The Reconstructionist

Vol. XIII. February 21, 1947 Adar I, 5707 No. I

EDITORIALS

THE PRESENT CRISIS IN ZIONISM

THE Zionist movement is passing through a severe crisis. After a long agony of suspense, during which we waited for a reassuring word from the British government, we have been shown the proposals of Bevin. These disappoint our hopes and confirm our fears. They seem to indicate that Great Britain's Labor government is bent on liquidating the Zionist enterprise. The full text of the British proposals has not yet been made public, but the significant provisions as reported in the press are as follows:

1—100,000 Jewish immigrants are to be admitted within the next two years. After that period migration would be controlled by the High Commissioner with the advice of a joint Arab and Jewish Advisory Council, of which the Arab members will presumably constitute the majority.

2—Palestine is to be divided for purposes of local "autonomous" government into Arab and Jewish districts, each locality to determine by vote to which national community it is to belong.

3—After five years Palestine would be given independence under a constitution to be approved by the United Nations.

4—At that time the Jewish representatives on the Advisory Council would take the place of the present Jewish Agency for Palestine.

The Bevin statement pays the usual lip-service to Great Britain's obligation under the Mandate to place the country "under such political, administrative, and economic conditions as will secure the establishment of the Jewish National Home as laid down in the Preamble." But the provisions of his plan nullify the significance of this affirmation by denying to the Jewish people control of Jewish immigration. No house is home to a person if he cannot enter it except by permission of another, and not Palestine, nor any part of Palestine can be truly regarded as a national home for the Jewish people unless they can have free access to it without having to seek permission from any other people. The Bevin plan does not regard the Yishuv as the vanguard of a Jewish national community but as a Jewish minority in an Arab land, a status which the provisions of the plan are calculated to make permanent.

While this plan was being prepared, the British, as if in anticipation of the indignation it would arouse, established a regime of rigorous military control in Eretz Yisrael, allegedly as a precautionary measure against Jewish terrorism. Even British subjects were this time victims of that regime, for British women and children and other civilians were forced to evacuate Palestine on a few

days' notice. Jews living in areas in which the British wanted to establish protected zones, were forcibly evicted without any other provision being made for housing them. And the Jewish Agency and Vaad Leumi were asked to collaborate with the government in hunting down Jewish terrorists and turning them over to the tender mercies of a ruthless military regime. Meanwhile the government that appealed to their cooperation in restoring law and order was itself daily violating the fundamental law of the country by its illegal suppression of Jewish immigration.

How shall the Jewish people react to this situation? The circumstances are too critical to permit our merely giving vent to feelings of frustration, or indignation. Our response to the crisis should be characterized by patience, self-control and courage.

By patience—for the one comforting aspect of the situation is that it does not spell the last word on the subject of the Jewish people and its national home. Bevin stressed the fact that Great Britain would not impose the plan by force on the people of Palestine and was ready to consider modifications of it suggested by Jews, Arabs or others. Moreover, the plan itself is proposed merely as a stop-gap arrangement, leaving the final solution of the problem for submission to the United Nations five years hence. It would therefore be the height of folly for our Zionist leaders to cut off negotiations with Great Britain as long as there is any hope of changing her attitude for the better. Such negotiations must be conducted in a spirit that recognizes the vital interests of Great Britain and goes as far in accommodating those interests as the vital interests of world Jewry permit.

What is responsible for this hostile attitude on the part of a state which, not so long ago, was the first to champion the idea of the Jewish national home? It is the fear, not wholly ungrounded, that the British Empire is in danger of disintegration and that, if it should disintegrate, the British people would be doomed to impoverishment, perhaps to conquest by a foreign power. Neither fear of the Arabs nor hatred of the Jews is responsible for the British policy of betrayal but, primarily, the fear of Russia and particularly of Russia's acquisition of the oil of the Middle East, which, in any possible future war, would be indispensable to Great Britain's security. Zionism might set the pace for a social and economic development of the Near East which would make that region independent of Great Britain and a competitor rather than a customer of British industry. In that event, Great Britain would no longer be able to control the oil resources of Arab lands by merely supporting a few Arab monarchs and effendis in the style to which they have grown accustomed.

Great Britain's fear is but part of that malady of mutual suspicion and dread from which the whole world today suffers and from which it will begin to recover only after the German and Austrian treaties have been signed, the control of atomic energy vested in a functioning agency of the United Nations, and plans for universal disarmament begun to be put into operation. Even at the painfully slow pace with which the United Nations is getting under way, we may hope for considerable progress toward improved international relations in the next five years. That is why we dare not act today with the impetuosity of despair, no matter how menacing the immediate outlook may be. Our slogan must never be that of the Jewish terrorists who exclaim "Let me die with the Philistines!" Rather must it be that of the Psalmist who said "I will not die but live."

We must show the maximum of self

control even under the painful circumstances in which we at present find ourselves. We have too much at stake in Zionism to jeopardize the success of our cause by obscuring the justice of our goal through the use of criminal and disreputable means to attain it. If we must at times resort to force in self-defense, let it be clearly evident that we do so only in defense and only against those who attack us, not indiscriminately against innocent neighbors. We are *not* at war with Great Britain and any group that wages war against Great Britain in our name betrays our cause and merits our condemnation.

But if we must act with self-restraint, we must also act with courage. If we cannot afford to give vent to irrational fury, neither can we afford to be intimidated into yielding to the unreasonable demands of an intolerant and intolerable police state. We applaud the courage of the leaders of the Yishuv who refuse to turn our people into spies and informers in order to collaborate with a government that provokes terroism by its violation of the rights it is obligated to defend. The Yishuv cannot assume the responsibilities of statehood without the prerogatives of statehood. What its defiance of the Palestine government's ultimatum will cost, we do not know, but we do know that to submit to intimidation is to invite persecution.

In our political negotiations also, though we must be prepared to make every possible concession in adjusting our plans to the vital needs of the British and Arab peoples, we dare not adopt a policy of defeatism; we dare not waive our right to ultimate establishment of a Jewish commonwealth, if not in the whole of Palestine, at least in a portion of it adequate to accommodate all Jews who cannot adjust themselves happily to life in the Diaspora. The Jewish people is entitled to a national home and to a voice in the council of the nations. Whatever be the political pressure exerted against the realization of these aims, Jewish leaders must never pledge Jewish adherence to any plan that involves a waiver of these rights.

COMMUNAL DEVELOPMENT REFLECTED IN THE CJFWF ASSEMBLY

RECENT developments in the Council of Jewish Federations and Welfare Funds, as reflected in its General Assembly at Atlantic City, reveal two encouraging trends: a trend toward a more affirmative Jewish outlook and a trend toward a greater responsiveness to popular sentiment and the demand for more democracy in Jewish life. In place of the chill neutrality of its stand on Zionist issues in the past, it this year adopted a resolution criticizing Britain's policy in Palestine and it has also shown a growing interest in Jewish education.

In the past, the efforts of the CJFWF to effect a measure of control over local budgeting for overseas purposes met with strong opposition on the part of Zionists, but this year that controversy was effectively averted. This was largely owing to the greater responsiveness of the Council to popular Jewish attitudes, but also to the manifest need for effecting coordination of effort at a time when tremendous demands are of necessity being made on the Jewish purse. As a result, the Council emerges from the Atlantic City Assembly with a greater measure of authority to perform its important coordinating activities than it ever possessed in the past. The United Jewish Appeal agreed to submit to it all the information it desired, and the Council, in order to inform itself more fully about American Jewry's budgetary needs, decided to send qualified observers to Europe and Palestine.

To be sure there was still discontent, particularly among representatives of the smaller communities, with the way that the budgets of the large national organizations tend to monopolize the resources of local Jewry. Moreover, the Council has not yet tackled the grave and difficult problem of coordinating the efforts of Jewish civic-defense organizations. There has been no radical revolution in the structure of the welfare federations or their national representation, but there is a growing recognition of an important evolution in Jewish communal life in the direction of more Jewishness and more democracy.

The day when the main rationale for Jewish communal life was "charity" has long been past. Social legislation has made the relief of economic distress mainly a function of the state. The new concern of Jewish communal endeavor is with the political and social status of Jewry on the one hand and with Jewish education and culture on the other. The former is manifest in Zionism, in efforts at rehabilitation of war-ruined Jewries, and in civic defense activities. The latter is evident in such communal efforts as Jewish Book Week, Music Week, the youth movements sponsored by Jewish organizations, the increase in the number of bureaus of Jewish education and the expansion of Jewish institutions of higher learning.

As for growth in democracy, the need for funds from American Jewry is so great that it is impossible to raise them without mass appeal and the effort to interest the individual Jew in the fate of his people. These circumstances have tended to break down the monopolistic control of these funds by a few wealthy contributors and to distribute responsibility more widely among Jews who have distinguished themselves locally by initiative, energy and devotion in the service of Jewish communal agencies.

To be sure, we have still a great way to go both in the direction of democratizing and of Judaizing our institutional life. Jews who are interested in achieving these goals should give the fullest cooperation to the efforts of the Council and seek a share in guiding them. We may be far from our goal, but we seem set in the right direction. Toward attaining it, the CJFWF will, it seems, be an important factor.

THE ROAD TO BROTHERHOOD

THE annual celebration of Brotherhood Week (Feb. 13 to 23), sponsored by the National Conference of Christians and Jews, offers an occasion to evaluate the Conference's work. It is to its credit that it has sought to deal with the fundamental question which organized religions must face in their relations with one another; namely, how can we achieve brotherhood while preserving group differences?

The problem of brotherhood, at first glance, presents a paradox. History is both a unifying and a divisive force. It unites people who have shared a common experience by holding out to them common objectives. In doing so, however, it necessarily differentiates them from other peoples who, having been unified by other experiences, pursue other and perhaps conflicting objectives. If this is the way in which history operates, how, then, is universal brotherhood ever to be achieved?

The answer lies in the many basic common interests which draw together human beings of all races, creeds and religions. No single group can satisfy all the needs of its adherents. As a consequence, the exclusiveness and divisiveness which often prevail in the beliefs and doc-

ines of a group cannot operate with full ffect, particularly in the modern world ı which the interdependence of men as been immeasurably increased. Orthooxies of all kinds—religious, social and olitical—preach that theirs is the only ıad to salvation. On the face of it, this ogmatic monism should make it impossible for such people to get along with ıembers of other groups. Sometimes this oes happen in practice, as is evidenced y the bigots who crop up individually nd collectively in every age and clime. Iowever, because no group can remain a ıw unto itself, it is forced to cooperate ı those areas of life which it shares with thers. This explains why orthodox regionists are able to work together as ımerican citizens.

Without, therefore, criticizing the positive achievements of the National Conerence of Christians and Jews, we call ttention to a serious omission in its proram. Thus far, the National Conference ıas done little to get the three faiths to lter the doctrines and practices which re inconsistent with their professions of espect for human personality. The work he Conference has done in eliminating ffensive passages from text books is a tep in the right direction. But the claims f each denomination to superiority reıain untouched.

Unless this challenge is met, there can ıe little hope for real brotherhood among he members of the different faiths. The ıond which unites Jews and Christians, iberal and orthodox alike, is the humanty which unites all people. To the exent that each religion possesses humanzing traits, it is a force for world brotherıood. It is obvious, however, that many eligious units still look upon themselves ıs the sole possessors of religious truth. As ı result, their cooperation with other aiths is merely one of tolerance, not of rotherhood. True brotherhood demands that all religions act as humanizing influences on their followers.

This does not mean, of course, that religious uniformity is necessary. On the contrary, the encouragement of differences is itself a sign of humanity, for it is only when the individual is himself that he can love his brother as himself. This applies to groups as well as to individuals.

It follows that the National Conference must lead its member groups to examine their current beliefs and practices with a view to eliminating from them all those elements likely to prevent their adherents from acting first as human beings and only secondarily as Christians or Jews. Unless this problem is tackled, the National Conference cannot make much progress toward genuine brotherhood.

REALITIES AND VALUES

Dr. Cyril Forster Garbett, Archbishop of York, has recently expressed indignation at the "treacherous and cruel outrages against our soldiers and foul lies launched against them and this country by worldwide Jewish propaganda."

We have no good word for the terrorists. As to the reports about the outrageous behavior of British soldiers in Eretz Yisrael, it will take more than the Archbishop's say-so to convince us that they are false. Homer Bigart, of the New York *Herald Tribune,* reported them as true and he was on the spot, while Dr. Garbett was in England.

We would, moreover, like to call Dr. Garbett's attention to the fact that he is a minister of the established Church of England, the church whose function it should be to act as the public conscience of Great Britain. Yet he has not raised his voice against Great Britain's broken

pledges to our people, against the libels about the Jews circulated by some of her responsible public servants, against her inhuman treatment of Jewish refugees escaping to their national home, or against the ruthless military tyranny she has set up in Palestine.

May we remind the Archbishop of his Church's teaching that one should remove the beam from one's own eye before taking the mote out of one's brother's eyes?

▼

WE TAKE OFF OUR HATS TO the Junior Mizrachi Women's Organization and to Mrs. Miriam P. Lipstadt, its National Affidavit Chairman.

The organization has launched an interesting project to enable it to support Jewish DP children and bring them to Eretz Yisrael. It calls on American Jews to make out affidavits guaranteeing the support of a Jewish child for one year at a cost of $360.

We like not only the project but also Mrs. Lipstadt's statement in appealing for it. "Our reason to exist as Junior Mizrachi Women is not to run successful dances," she is quoted as saying by the New York *Jewish Review* of January 30, but rather "to assure the continuation of a whole people of which we, too, here in America are a part." She objected to the practice of "selling pleasures to our friends in order to buy souls."

We wish that all Jewish organizations would give more thought to the appropriateness of their fund-raising methods. Only by doing so can they educate the public to give willingly and generously. Appeals to self-interest, vanity and vulgarity, though sometimes fruitful of immediate results, tend to dry up the springs of Jewish generosity and to turn the soil of Jewish communal life into a desert.

▼

HERE IS AN ITEM OF NEWS that should give Jews food for thought during Brotherhood Week. We quo from a WNS despatch from Wars which appeared in the Kansas City *Je ish Chronicle* of January 31:

"Church leaders in the Cracow distr revealed that they had submitted a quest to the Union of Orthodox Rab that synagogue buildings belonging pre-war Jewish communities no longer existence be turned over to clerical a thorities for reconversion into church Jewish leaders here declared that it unlikely that the Jewish religious lead will accede to this request."

In view of the part played historica by the Church in Poland in fomenti anti-Semitism, one cannot blame Pol Jews if they feel that it would be a p fanation to turn a synagogue buildi into a church. But in America also, wh many of the churches are actively e gaged in combating anti-Semitism, t provisions in Jewish codes on which t objection to converting a synagogue bui ing into a church is based are deem binding by the Orthodox.

Unless the conversion of a chur building into a synagogue or of a syn gogue building into a church can be fected without either Christians or Je regarding it as a sacrilege, there is no t recognition of religious equality a hence no genuine brotherhood.

▼

IN STEUBENVILLE, OHIO, number of clergymen have been condu ing a crusade against vice and crime. N content with exerting a moral influe or even with bringing violations of law to the notice of the police, they h sought for themselves the power to m arrests.

Basing their action on an old stat aimed originally at horse thieves, t have formed a Society for the Prev tion of Crime, Inc. As reported by *ligious News Service*, the clergymen cl

nat the formation of the society enables nem to make arrests without warrant and nat justices of the peace and police ma- istrates must issue warrants to them un- er the same conditions as to constables.

Of all the usurpations of the functions f the state by the churches this seems o us about the most flagrant. It is tragic- lly reminiscent of the Holy Office of ne Inquisition.

▼

Dr. F. Ernest Johnson, ex- cutive secretary of the Department of esearch and Education of the Federal ouncil of Churches, recently addressed me interesting remarks to clergymen of ll faiths at a seminar of the Institute or Religious and Social Studies. He told nem that the control of economic and olitical power "begins at home," that brave words from churchmen about hat society should do are unconvincing nless fortified by demonstrations that ne members of the church's own house- old are ready to govern their lives by nem."

Concretely he recommended that re- gious groups should advise their mem- ers on "morally safe investments" in usiness to parallel the counsel given them n financially safe investments.

Moreover, he observed that, as owners nd administrators of large endowments, hurch bodies have "superb opportunities o experiment and pioneer in the respon- ble exercise of the prerogatives that wnership carries with it. The corporate ractices of the churches should be in the an of progress in social ethics, furnish- ng the basis for a critique of current ractices."

In line with his suggestions, we have frequently called attention to the need for "internal Jewish discipline," and the desirability of Jewish institutions, draw- ing up and applying codes of fair practice in dealing with their employed personnel and in their public relations generally.

▼

It has frequently been as- serted that the most effective opposition to fascism in Europe came from some of the churches.

In America, too, judging by a number of items carried in recent bulletins of *Religious News Service,* many church or- ganizations seem to be alert to symptoms of nascent American fascism and to be taking measures to check it.

One such item tells of the part played by Arkansas churchmen in obtaining the repeal of legislation passed in 1945 which kept Negroes from voting for state and county nominees.

Others tell of the activities of church bodies in fighting against the "White Primary" legislation advocated by the Talmadge forces in Georgia.

Finally, there is the convening of the Southern Religion and Labor Conference in Atlanta, Georgia, under the sponsor- ship of 32 Protestant, Catholic and Jew- ish religious leaders in cooperation with CIO labor leaders who are attempting to raise the living standards of southern workers by organizing labor unions.

We welcome all these manifestations of the power of religion in improving hu- man relations and the conditions of hu- man life.

The Common Sense of Religious Faith

By MILTON STEINBE

PART I—THE IMPORTANCE OF RELIGIOUS FAITH

This is the first of a series of three articles which will appear in successive issues of our magazine, the other two being "The Reasons for Religious Faith" and "The Nature of Religious Faith." They are designed to state in simple terms for the average intelligent reader who may not be familiar with the technical terminology of metaphysical and philosophical discourse, the intellectual basis for belief in God. When completed, they will be published as one of the series of popular pamphlets issued by the Jewish Reconstructionist Foundation.

Readers should bear in mind that Reconstructionism, though committed to belief in God, is not committed to any particular conception of God or to any particular argument for that belief. We publish these articles not because all the editors necessarily agree with every opinion they contain, but because we deem them a valuable contribution to our religious thinking, and it is part of the program of Reconstructionism to encourage such serious religious thinking and discussion.

Editors

DOES believing in God make sense? Or is religious faith something for the ignorant, the muddleheaded, those too wishful, lazy or cowardly to think the matter through?

This essay answers these questions in favor of religion. It argues that not only is intelligence no enemy to the affirmation of God, but that if a man will but think long enough, hard enough, broadly and freely enough, he will almost inevitably come to such an affirmation.

The case to be made will be all the way an appeal to reason and experience. At no time will the reader be asked to accept any proposition on any other ground. He is, of course, free to take recourse to authority or revelation if he feels the desire or need to do so. Neither figures in any fashion in the discussion that follows.

The Place of Faith In Religion

Before we go further, we would do well to consider for a moment the over-all nature of religion and the place of belief within it.

Every religion embraces at least four elements, bound together in an orga unity:

1. A philosophy of reality.
2. A moral system.
3. A regimen of rituals, individual a collective.
4. Institutions that house, perpetu and advance the other elements

It is to the first of these, which is doctrinal aspect of religion, that essay will be limited. That aspect is, course, not religion's entirety. To the c trary, it represents only one of the f components of religion—its intellec side. Beyond that, stand the other th elements just listed. And beyond all th in turn looms the society in which the ligion is set, of which it is an express

To put the point differently: a r gion is more than a sequence of prop tions about the universe and man; it i addition ideals, practices, emotions, stitutions; ultimately it is separa from the civilization whose cosmic or tation and supreme values it articulat

Being in fact greater than creed al a religion is experienced and acqu in more ways than through reason. one man, it will be primarily a matte intuition and feeling, to another of th

tion, to a third of morality or of esthetics, or of group solidarity, and to still another of some combination of all these. Indeed, a person may be intensely devout and yet be but little occupied with theology.

On the other hand, the religion of some people is basically intellectual. Philosophical reflection is, in many instances, the beginning of piety. It may remain the bulk of it. Even more commonly, it is one among several sources and motivations.

Hence this discussion. It is intended especially for those who are intellectualists as to religion, those to whom a faith must appear logical before they can regard it as acceptable, who must *think* 'Amen' before they can *feel* or *say* it.

The thesis of this essay, that common sense supports faith, must not be misunderstood. It does not mean that religion is intellectually a matter of common sense only. Religion among other things is an awareness of mystery and poetry, of that which is too deep or too subtle or too vast or too grand for human comprehension. Religion is furthermore a sensitivity to the realms beyond realms of possibility, in which, as Ibn Gabirol put it, "our thoughts weary themselves to find a stopping place." The "sense" of religion, in other words, is *uncommon* as well as *common*. But—and this is the crux of the matter—it is always *sense*. It may and should transcend reason, it must never run contrary to it.

One more preliminary observation. Every communion, as has already been indicated, propounds a *weltanschauung*, a view of things. In some religions, Confucianism, for example, or early Buddhism, that view is nontheistic, being indifferent to the idea of God. Conceivably a church might be organized which would be actively atheistic, propagating a theory of reality which explicitly denied God. Jewish religion, on the other hand, and the faiths which derive from it are committed to theism, that is to say, they construe the universe in terms of a God, such a construction being essential to them. If the words "religious outlook" do not invariably connote theism, that is their usual meaning for us, and it is so that we shall understand them in the ensuing discussion.

The Need for a World Outlook

Religion sets a philosophy of reality and life before men. But are they in need of it? Or is it something without which they can get along quite well?

Undeniably, some people can. These are the persons whom William James once characterized as "tough minded." To them all abstract and nonpractical issues seem remote and artificial. They require no metaphysic, whether theistic, nontheistic, or atheistic.

Most men, however, would seem to belong to the other class of the "tender-minded." The riddle of the universe haunts them. They are forever restless, aching to search out why things are as they are, what meaning they may have, what may be the good for which mankind exists, and why it is the good.

Whence comes this preoccupation, this disquiet of the spirit? Part of it is straight curiosity, a yearning to understand the awesome pageant which is the cosmos and the baffling experience which is life. That part is of one piece psychologically with the impulse that moves science. Another part expresses a deep and unquenchable hope of the human heart, that there may be an intelligible scheme to things, one sympathetic to man's ideals, so that his career may possess significance and his aspirations validity beyond himself and his brief span. The last motivation is practical. Men are ever being called on to decide between alternative courses of

action. But what is right or wise as to conduct depends, at least partially, on the nature of reality and life. Given a cosmos of one character and one code of conduct may be indicated. In another sort of world, another ethic may be appropriate. Willy-nilly then, the riddle of the universe keeps forcing itself on men.

That is why so much of mankind, including many of its keenest minds and noblest spirits, has always been so mightily exercised over theology. In it they have seen their classic opportunity, perhaps the sole one, to understand reality, find it congenial and know how to deal with it and themselves.

Now too we can perceive why agnosticism, a permanent suspension of judgment, is inadequate, and all but impossible, for most men. It leaves the curiosity of the intellect unanswered, the hungers of the heart unsatisfied, the soul aquest after goodness unilluminated and uninspired. Worst of all, it leaves the hand undirected. Whatever else may be true about agnosticism, this much is certain: no one can practice it. Life forbids. Life is forever putting men into situations in which they *must* turn one way or the other, in which they *must* make up their minds, for the purposes of action if for nothing else, as to what is true and what false, what good and what evil. They may talk indecision to their heart's content, they must live decisively. To cap the climax, it is not true, as the agnostic claims, that only *his* position is consistent with intellectual integrity. For, as we shall soon discover, the evidences for the religious outlook are more than adequate to justify a decision in its favor. Mental honesty is no monopoly of anyone, let alone of those who refuse to make up their minds.

Origins Prove Nothing

This discussion of the motivations behind faith should help to dispel the widespread misconception that religion has its origins in, and panders to, disreputable human interests. It was the fashion among Eighteenth Century rationalists to account for it as the handiwork of witch doctors and priests eager to make a "good thing for themselves" of human credulity. Marxists habitually deprecate religion as the "opiate of the masses." Some of the advocates of the new dynamic psychology maintain that the beginnings of religion are to be sought in fear, or in the quest of a father substitute or in what not else.

Were all this completely true, it would be of only academic relevance, since the value of an idea or practice depends not on its origins but on the validity it eventually attains for thought and action. It would be as silly to condemn present day religion because of its supposed beginnings, as to reject chemistry because of its involvement, in ages gone by, with alchemy.

The truth is, however, that this argument against religion is only fractionally true in sober fact. No doubt fear, superstition, social manipulation and class interest have had and continue to have a share in the rise and course of religion. Certainly religion, like all other human pursuits and institutions, has at times been perverted to the service of obscurantist or wicked causes. But that is neither the whole story nor even its larger part. Most fundamentally, religion is the expression of a thirst for understanding, a hope of meaning, a quest for goodness and a sanction for it. These motivate religion on its deepest level. They make the cultivation of it a fascinating, unavoidable and thoroughly legitimate enterprise.

Science and Religion

But why religion for the fashioning of world outlooks? Why not science? Given its precise methods and careful disciplines, is it not a more reliable guide?

Science can help us in framing a philosophy of the universe. Indeed, we must look to it for most of the materials we use to that purpose. But it cannot itself do the job for us—and that for three reasons:

First, every science deals with some single and limited aspect of reality. This is the nature of a science, this the goal of its techniques and skills: to explore a particular category of things. Yet men are vitally interested not only in limited classes of things but in the nature of "things as a whole," and for "things as a whole" there is and can be no science. Here metaphysics, whether religious or not, must step in.

Second, science deals with phenomena, with that which can be weighed, measured, counted, in sum, with those objects and forces which can be grasped through sense perception or inferred from it. Beyond these, however, are vast areas of human concern with which science does not deal: the nature of the beautiful, of the good, of the ultimate reality, if there be one, of which phenomena are an outward manifestation. These are respectively the domain of esthetics, ethics, philosophy and theology.

Third, the function of a science is *description,* that of a world outlook *interpretation.* Every science describes some aspect of reality, rendering an account of *what* composes it and *how* it behaves. Even when science asks *why,* thus giving the appearance of engaging in interpretation, its question is always intended to evoke an answer in terms of cause and effect. Its very *why,* in other words, is really a *how,* a demand for a *description* of the fashion in which things come to be as they are. On the other hand, a world outlook, whether religious or not, has for its subject matter not the *what* and *how,* but *of what worth* and *to what end,* that is to say, issues of value and purpose. And when *it* inquires *why,* it is not with reference to cause and effect but to some possible ultimate reality in the light of which all else is illumined.

Religion and science operate then in different spheres. Not, as some have suggested, because science deals with the known and religion with the unknown. Both deal with the known, and from it leap to the unknown. The materials are the same; it is the purposes which are different. One confines itself to parts, the other to the whole. One busies itself with the quantitative and the phenomenal, the other with whatever may be outside and beyond these categories. One is devoted to description even when it seems to interpret and evaluate, the other entirely to interpretation and evaluation even when it appears to describe.

In sum, science is, as it were, a camera which furnishes schematic photographs of reality, whereas religion uses these photographs (and those supplied by other forms of human experience), to arrive at a judgment of the character of reality, whether it be sane or insane, purposeful or blind, good or evil. Whence it follows that religion has every reason to hail scientific progress, since the better the camera, the clearer and more trustworthy the pictures available for interpretative and evaluative purposes.

But if so, why the protracted and bitter conflict between religion and science?

Most of the fault for this unhappy condition rests with religion, but some with science also.

Religion has been guilty of invading areas where it has no business, of trying to tell the scientist what the facts of the world are: how old it is, for example, or how man came into being, or whether natural laws are suspendible. Even graver, it has at times advocated authoritarianism, seeking to limit freedom of inquiry or to dictate its results in advance.

In other words, religion is not necessarily or invariably a good thing. The popular saying that it doesn't matter what a man's religion may be so long as he has one is sheer poppycock. It makes as much sense as would the assertion that it makes no difference what a man's character may be so long as he has one. In so far as a religion supports exploitation, resists social and moral progress, and engenders more of hostility than of good will among men, it is evil, not good. And it is no less a curse when, in the fashion we have just indicated, it infringes on scientific inquiry or seeks to limit its freedom.

But if much of the blame for the conflict between religion and science is assignable to the former, no slight part must be charged against the latter. Whether in reaction to the tyranny of churchmen or in expression of an intolerance of their own, many scientists have displayed disinterest or impatience with the que after a religious interpretation of realit and indeed, in some extreme instance with all interpretative and evaluative e forts. On either side, the attitude has t frequently been, to paraphrase Job: "W are the people, and all wisdom will d with us."

Fortunately, conflict between the tw sides has rarely been total; at no tim has it been really necessary; it can l avoided with especial ease these da when so much of religion is liberal an science has been so sobered. All that required is that either camp recogniz the limitations of its own pursuit and th legitimacy of the other. Let religionis leave to science the enterprise of phot graphing reality. Let scientists admit th even when their job is finished, anoth task awaits doing, that of construing an evaluating.

(To be continued)

Meeting a Spiritual Emergency

By GERSHON GELBA

THE present preoccupation of American Jewry with the task of mobilizing its financial resources on behalf of European Jewry and, to a lesser extent, with political action on its behalf, has served to distract attention from an important aspect of the problem of Jewish survival in Europe, namely, the cultural and spiritual health of the people. Truth to tell, this neglected aspect had never loomed large in the American mind. Before the war, whatever concern there was with this matter was usually bound up with a sort of inferiority complex, derived from the traditional role of the rich but rather prosaic uncle who is called upon to support his spiritually endowed but otherwise inc gent relative.

The Need for Spiritual Assistance from America

However, one of the consequences the Nazi holocaust has been the radic regrouping of resources in the Jewi world. Thus, the thoroughness with whi the destruction of cultural institutio and the extermination of the intelligent were carried out have caused the flick ing torch of tradition to be thrust in the hand of American Jewry. Hencefo this Jewry would have to furnish t European remnant not only with mon but also with active leadership, if its forts to salvage and rebuild a minimu

of Jewish life on the devastated continent are to be at all meaningful.

Culturally speaking, present-day European Jewry falls into three categories: (1) the indigenous or "acclimated" communities, whose uninhibited participation in the civilization of their countries assures for them a basic cultural ration; (2) the immigrant groups, who had transplanted themselves "voluntarily" but whose cultural roots still remain in foreign soil; and lastly (3) the "displaced persons," those unwanted stepchildren of this new brave world, whose raw-edged roots, like so many exposed nerve ends, dangle in the air, in search of a hospitable soil. It is a sad fact that not only the latter, but all three groups are urgently in need of rehabilitation, though naturally in varying degrees. The "native" group, torn as it is between two poles, that of self-liquidation and that of Zionism, requires a restatement of its problems in terms of a new pluralistic centripetal world. The same holds true, but with redoubled force, for the immigrant group which has not yet recovered from the severe shock to its guileless faith in European liberalism. Strangely enough, it is the "displaced person," cleansed as he is of all illusions, who has made a clean cut with the past and is best prepared to make a new adjustment, just as soon as the physical aspect of his problem has found a reasonable solution. For whatever may be the defects in the Jew's survival mechanism, he is free from hemophilic tendencies and so does not easily bleed to death.

The Value of American Jewry's Experience

This situation obviously calls for an immediate program of spiritual assistance. The burden of such aid, heavier perhaps than any other, rests squarely on the shoulders of the only two great solvent Jewish communities in the world: the Yishuv and American Jewry. In a great many respects, the preeminence of the Palestinian Jewish community, despite its numerical inferiority, is of course indisputable. Its "grass roots" quality and the spontaneous warmth of its reactions cannot be matched by any other community today, and it alone can infuse European Jewry with that vitality and long-range motivation which are essential for its ultimate survival. For the more immediate job, however, of reconstructing and reinterpreting life in the Diaspora, only the American Jewish community can qualify.

Only American Jewry—product, or by-product of a sustained experiment in democracy—can furnish the formula for a working synthesis of Jewish life in a modern state. This assertion does not stem from any delusion that we, in this country, have found a successful solution to the many-headed problem of Jewish living in America. But the fact remains that, just as America has now, nilly-willy, become the leader in this postwar world of global conflicts, without having successfully overcome many of its own inner conflicts—racial, cultural, social, economic,—and yet in spite of this, unquestionably qualifies for that role by virtue of its historic idealism, so, too, the Jewish community of the United States, while admittedly immature in many of its own endeavors, outranks nevertheless all other communities in the matter of experience, resources—yes—and idealism.

Wisdom born of experience is not always rich in positive values, but at least it can point out how to avoid pitfalls. This pragmatic type of wisdom, so authentically Jewish and, incidentally, so characteristic, too, of the modern spirit, American Jewry is eminently qualified to dispense, and European Jewry geared to receive. For rehabilitation should not

be thought of merely as the restoration of self-respect and of spiritual solvency, a pushing back of the clock, so to speak, to the "good old" prewar days. Rather it is the building of new attitudes and of new responses to stimuli operating in a new, changed world. This postwar world, whatever its ultimate destiny, will take its cue—for the time being, at least—from the "American way of life" which, in the bankrupt state of the European mind of this generation, holds out, with all its glaring inadequacies, the only promise of salvation. How the Jewish spirit can survive and prosper in this new world, no one has yet described fully or convincingly. But that American Jewry has made greater advances than any other Jewry on the road to a positive solution, should be apparent even to the pessimists among us. The Yishuv, preoccupied as it is with the heroic task of forging a nation, has failed thus far to develop anything beyond a sentimental tolerance for the Diaspora, a tolerance as yet unproductive of a program of living.

American Financing of European Jewry's Cultural Life

While the adequacy of our Jewish philosophy of life may be open to argument, such is not the case with our financial ability to sustain the work of the spiritual rebuilding of European Jewry. It is not a widely known fact that our leadership, which is charged with the staggering task of administering the overseas relief funds, has increasingly given recognition to the needs of the survivors in the realm of culture and education. It is precisely this attitude that has led to the development, among the recipients of American Jewish generosity, of something besides the usual sense of gratitude, the gratitude of the drowning man to his rescuer. This added quality can be described as a beginning of a genuine respect for the fellow Jew in America who, in the mad rush of emergency, despite the overpowering appeal of the "food and medicines" slogan, has found it in him not to neglect the spiritual side of *tzedakah*. Specifically, it is this attitude also that has consistently distinguished the work of the Jewish overseas agencies, catering as they do to the organic Jewishness of the Jew, from that of the international relief agencies, such as UNRRA, with their misguided neutrality towards the central problem of the Jewish predicament. Yet gratifying as is this new approach to the totality of overseas relief, it would be idle to pretend that, in view of the magnitude of the task, it has gone beyond the incipient stage or that the funds allocated constitute anything more than a trickle.

Replacing Lost Leadership Personnel

Financial assistance, however, even magnified many times, unless coupled with effective spiritual and technical assistance, is almost meaningless in the impoverished state of the continent. Gone are the old tried leaders and teachers. The new ones—and their number is not legion—are, for the most part, untested, untrained, especially in modern techniques—and above all, lacking in self-confidence. Their brand of leadership oscillates between the halting, wavering kind, and the overzealous, bordering on the hysterical, which really amount to the same thing, since an excess of zeal usually springs from a sense of confusion, a lack of sure footing. But if they are dreamers, it is not from any predilection for wallowing in the mud and in the human ashes of their nightmares. If they have not their feet on the ground, perhaps it is because there is no ground underneath.

This breach in the spiritual defenses

of the European remnant must be manned, literally, by the Jews of America. We are in the position where we can furnish the personnel for the guidance of the masses and of their leaders. For not only has American Jewry earned the gratitude of European Jewry and a measure of its respect, but to a considerable extent—and this is even more significant—it has also gained its confidence. By and large, the European Jew has come to the conclusion that the great Jewish organizations functioning on his behalf, not only are manned by devoted Jews but, in the main, are motivated by Jewish principles. It is not that the American Jew, having crossed the ocean, has lost any of his partisan approach to Jewish life—positive or negative. The overwhelming and elemental nature of the Jewish problem has merely caused him to check this partisanship at the pier and to approach his task with a certain sense of humility. In the death-impregnated air of Europe, such concepts as Zionism and assimilation are not living issues contending for supremacy. There, Palestine is part of the daily agenda, along with such other matters as calories, shoes and TB.

This ready acceptance on the part of the American Jew of a Jewish world different from his own, as the basis for his work with his European brethren, is a quality of the practical idealism which marks the best efforts of communal activity in America. It is a quality almost unknown in Europe, and also in Palestine, where rehabilitation and social engineering are cast in the prescribed mold of partisan objectives. This detachment from preconceived bias, this abstention from playing politics with human misery is a quality readily recognized abroad as "American" and, like many another American attitude, not always regarded with respect. Not infrequently, ulterior motives of material gain are ascribed to the cold-blooded Yankees who so obviously are devoid of sentimentality or of ideological zeal and, surely, are too smart to be the plain "suckers" they appear to be. Once such ideas are dispelled, however, the impact of this queer idealism is felt keenly and widely. But to dispose of these ideas, it is necessary to overcome first the inbred and cynical skepticism, so typical of the European in general, which, in the Jewish survivor of Europe's holocaust, quite understandably, has assumed the role of a defense mechanism. It is this defense mechanism, truly a blessing in times of humanity's blackout, which, more than any other single factor, has kept the European Jew from making his spiritual peace with this new, not quite believable, postdiluvian world. Such resistance to rehabilitation can be fought successfully only with the non-mercenary democratic idealism which only the American community has for export in anything like convincing bulk.

A Program for American Jewry's Assistance

American Jewry cannot evade its obligation to make its spiritual force be felt across the ocean. As has been indicated, it has already begun to exert its influence, though in a fragmentary and unsystematic way. To do the job that must be done, it should earmark a much greater share of its relief and reconstruction funds for cultural, educational and artistic rehabilitation. These areas of operation have a claim on the Jewish community perhaps above all others, for the simple reason that unlike some of the other Jewish needs, such as health, clothing, emigration, which are common to all uprooted humanity, they are peculiarly Jewish and cannot be dealt with by international relief agencies, public or private.

To meet these needs, a seven-point pro-

gram, representing the united effort of American Jewry, should be launched without undue delay:

1. Schools, in unprecedented numbers and with unprecedented technique and curricula, for both children and adults, should be established, to help bridge the gap which has opened up between European Jewry and the rest of the world, not only in terms of neglected years but also by reason of the psychological shock.

2. For these schools new books must be created, by special prescription, to lead the people back to the health of social living and thinking.

3. Jewish artists and performers should be organized along the lines of the USO Shows, to visit every center and every nook of Jewish life overseas, to lift the drooping spirit, but also to fan the scattered embers into a flame of creative endeavor.

4. Training institutes for leaders and teachers should be set up in the different countries, each adapted to the requirements of its specific milieu.

5. A Jewish University, to include general as well as Jewish subjects, would serve as a rallying point primarily for the despair-ravaged masses of displaced persons. In this project as in the case of the training institutes, the Jewish institutions of higher learning in the United States should cooperate in offering the best of their joint resources.

6. The most promising graduates of these schools, as well as those who are already advanced students, should be brought to this country for postgraduate study or for further inculcation in American principles. The basic training, however, that which will equip them for effective work in their own communities, it seems best to conduct on the spot, in their own milieu.

7. To give meaning to this entire program, to guide the schools, the students, the teachers, the leaders, along the paths of progressive Jewish living, the American Jewish community should send forth, as its ambassadors, numbers of gifted educators, teachers and artists. For it is manpower that the bereaved continent needs most of all.

European Jewry, both that rooted in the various countries and the uprooted wanderers, look to America for the spiritual sustenance which it alone can provide. This sharing of the surplus,—for compared with destitute European Jewry, we enjoy a prosperity even in this sphere, —this peculiar form of "lend-lease," not only will not subtract from the sum total of the resources of American Jewry, but on the contrary, will create an added impetus to its own spiritual growth. The inconveniences to which our own institutions may be temporarily subjected in this process will be more than offset by the eventual gains in depth, in zeal, in idealism.

RANDOM THOUGHTS

IF the idea of brotherhood has managed to survive as a source of inspiration despite all the bloody brother-stories in life and literature, why may not religion survive as the hope of mankind, despite all the crimes committed in the name of religion?

* * *

Nostalgia for an idealized past is a kind of *ersatz* piety, which is practiced by those who are too lazy, or too cowardly, to create a desirable future.

* * *

Many a bygone movement owes the greater part of its glory and enchantment to the distance that separates us from it.

That is the case with Puritanism in Christianity, Ralph Barton Perry notwithstanding, and with Hasidism in Judaism, Martin Buber notwithstanding.

A writer, who is a disillusioned Marxist, in a recent issue of *Commentary,* holds up for emulation the neo-Thomist Jacques Maritain and the Protestant neo-Orthodox Karl Barth, and states that there is "a need for a great theological reconstruction in the spirit of neo-Orthodoxy," by which he means Christian neo-Orthodoxy.

But why, necessarily, "in the spirit of neo-Orthodoxy?" Why not rather in the spirit of reason, which is certain to outlive all orthodoxies, both old and new?

Why not rather hold up for emulation a great Christian theologian, who deserves to be better known, Prof. Henry M. Wieman of Chicago University? He has elaborated in numerous volumes a reconstruction of Christianity in the spirit of reason.

In his most recent volume, "The Source of Human Good," he rightly warns: "A faith that glories in transcending reason, at such a time as this, is a deadly danger."

We Jews ought to know that by this time.

Isaiah, realizing that his contemporaries were bound to suffer disillusionment as a result of social crisis, warned them ahead of time not to yield to the allure of mystagogy and unreason.

"When men say to you, 'Consult the ghosts and the spirits that squeak and gibber; on behalf of the living should they not consult the dead?' . . . Surely they shall repeat this watchword, without any ray of hope in it." (Is. 8: 19-20)

* * *

A beautiful soul is an image of God, as a fine canvas is an image of a landscape.

The most skillful copy of the finest canvas cannot compare with a painting directly from nature.

This is why the Torah would have us "imitate" God directly, and not any of his incarnations.

* * *

When we indulge in self-pity, we rob the poor and the suffering of that which is theirs by right, and waste it on ourselves, whom it does more harm than good.

* * *

Holiness is the quality which any being, person, object, event or situation possesses by reason of what it contributes to the fulfilment of man's destiny or to the attainment of his salvation.

* * *

When you judge the future entirely by the past, what you lack may either be called faith or imagination.

* * *

It is part of present day irrationalism to regard any jabberwocky that is printed in small magazines as a communication from the gods.

* * *

Those who promise too much and too soon accomplish too little and too late.

* * *

It is a sign of childishness to accept the great religious myths as literal truth, of adolescence to regard them as delusion, and of maturity to appreciate their spiritual implications.

* * *

Traditional religion expected a saint to *perform* miracles; modern religion expects a saint to *be* a miracle.

* * *

Traditional theology is an attempt to explain the known by the unknown.

It was there, too, that the angels would rush in where the theologians feared to tread.

* * *

You are as likely to preach people into

goodness as to start a car by saying "Giddap!"

* * *

To expect the synagogue to make mean people kind, and selfish people generous, is like expecting an art museum to open the eyes of the blind.

The Psalmist did *not* say:

"Who shall have clean hands and a pure heart?
He that shall ascend into the mountain of the Lord
And he that shall stand in his holy place."

What he *did* say was:

"Who shall ascend into the mountain of the Lord,
And who shall stand in His Holy place?
He that hath clean hands, and a pure heart."

* * *

On the train going to Chicago, I met a Jew, a man in the sixties, who was returning to his home in San Francisco from New York, where he had been for a reunion with a large family of brothers and sisters and their children.

He showed me a letter of profuse thanks which he had received from his rabbi whom he had sent as a gift, a pair of *tefilin* he had himself written while still a *yeshivah bohur* in Russia.

Explaining his gift, he added, "No one in my entire family has any use for the *tefilin,* so I gave them to my rabbi."

On the train from Chicago, I met a young Jew of eighteen who had landed in San Francisco three days before on his way from Shanghai to the Yeshivah of the Lubavitcher Rabbi in Brooklyn.

In Shanghai he lived with his parents for the last eight years, and helped them to make a living by dealing in old clothes.

The last two years he devoted the greater part of his time studying Talmud in the yeshivah there.

Now his ambition in life, as he naive put it, is to become a *"gadol ba-Torah* famous as a great scholar in the Torah.

When the time for *maariv* came roun he went to the platform of the car an chanted his prayers so loud that he coul be heard inside the car above the grinc ing of the wheels.

The contrast between the man and th youth made me think of the verse i Koheleth and the interpretation given t it by the rabbis:

"One generation goes, and anothe comes, while the earth endures pe petually."

"The earth" refers to Israel, said ou Sages.

* * *

In Judaism, the study of Torah was universal obligation. It was neither leisure class privilege, as among th Westerns, nor a ruling class requiremen as among the Easterns.

This fact it was which made the stud of Torah unique as a means to huma self-fulfilment or salvation.

This fact it is which should render i Judaism the study of whatever makes fo self-fulfilment or salvation a part of th study of Torah.

* * *

When a Christian holds forth on th principle of "turning the other cheek as marking an advance on Jewish re ligion, and a Jew retorts that the Jewis religion is too practical to embody suc an impossible ideal, neither knows wha he is talking about.

The principle of turning the oth cheek was Jewish doctrine several hun dred years before the New Testament.

It is stressed in the Book of Lament tions ch. 3: 27-30 where we read th following:

"It is good for a man that he shou bear the yoke in his youth. . . . Let hi

offer his cheek to the smiter, let him be sated with disgrace."

* * *

When Orthodoxy no longer stands still and begins to mark time it becomes Conservatism. When Conservatism stops marking time and begins to march, it has the choice of either taking the course that leads to a dead end, or of wandering off into the wilderness, or following the path that leads to the fulfilment of Israel's destiny.

* * *

Who knows but that we Jews are being shaped by the Power that makes for salvation into a "spearhead of the creativity" that will save mankind from its impending doom.

* * *

Man's physical self abides in space; his spiritual self, in time.

Technology enables man to eliminate space; religion, to span the ages.

* * *

To discover the way of salvation, we must have a philosophy of salvation.

* * *

What the Crown is to England, that Eretz Yisrael is to the Jewish People—"An unsurpassed symbol both of continuity and unity."

The Task of the Hour

By SILVIA MARGOLIS

Here is much to be dared and more to be done;
What is dead must be laid away in the tomb;
We have covered our lives with refuse and rubble
And there isn't a semblance of light in the gloom!
What need we to delve in the ashes of Sodom?
What need we to ponder on Nineveh's doom?
Do our prophets not plunder? Our priests not profane?
Is there one in our world with Righteousness fired?
All around us are newer, more desolate tokens
Of vision extinguished, devotion expired,
And nations more shameless, and peoples more wanton
Than they that have waned and forever retired!

O, if in the bleakness and blindness prevailing
And the vengeance of judgment that will not retire—
O, if in the blasts of chastisement now rumbling
Our hearts shall not crumble, our spirits expire—
We must rise up more fierce than the wolves of the desert
True justice to kindle, clean altars to fire!

Book Notes

JEWISH FRUSTRATION PSYCHOANALYZED

WASTELAND, by Jo Sinclair. Harper and Bros., New York, 1946. 321 *pp.* $2.50.

JO SINCLAIR has given us a new word for an old Jewish problem. *Wasteland,* the psychiatrist tells Jake Brown, the hero of this tale, is "land that's barren. Where nothing will grow. When a flower, or even a blade of grass, is put there, something seems to choke it. It dies."

Wasteland is an anatomy of Jewish frustration. Jake Brown feels his life is wasted. Though he has changed his name to John Brown and is not known as a Jew among his associates, he cannot escape his Jewishness. He hates himself, he hates the Jews, he hates his family. He actually feels a physical pain as a result of the crushing burden of his feeling of senseless futility. He begins to see his nephews blighted by the wasteland around them, doomed like himself to fade and die. He is induced by his sister to go to a psychiatrist for help. What the psychiatrist does is to help Jake unfold the nature and source of his frustrations and hatreds and, through insight and understanding of his problems, gain wholeness and "peace of mind."

Jake and the members of his family who people *Wasteland* are all bundles of frustrations. Their frustrations do not always stem from the fact of their Jewishness. Their racial origin contributes to or aggravates what would otherwise be "normal" frustrations, normal in the sense that they may be found in non-Jewish individuals and families. Debby, Jack's sister, is a Lesbian. Because of the father's failure as father and as provider (which is in turn due in part to over-dependency on the part of the father on his own mother and in part to his economic "status-lessness" as a Jew) and the subsequent failure of the sons to step in the breach, Debby has to take over the male economic and other functions in the family. The oldest son, Max never got over being rejected by the girl he loved because he was not a "professional," and as a victim of the depression goes around continually with "unemployment blues." This happened to a lot of people during the Hoover days, but Max lost his job because he was a Jew and went into commercial life after graduation from high school because of circumstances in his Jewish family. Jake falls in love with an older Gentile woman, because of his need for a substitute mother but the fact that she is not Jewish complicates the problem for him and for the psychiatrist. And so it goes.

The book is richer because the Browns are presented in all of their inter-relationships and with all their frustrations and problems. But as a study in the Jewish contribution to frustration it tends to become diffuse and lost in a maze of psychotic by-paths.

We must be grateful to Jo Sinclair for focusing our attention on an important problem and for giving us a new term to use as symbol, even though we must reject both her solutions and her method. The form of the novel—telling all to the psychiatrist with flashbacks — tends to

monotony. So many recent novels and movies use this technique that it has become commonplace and stereotyped.

Psychiatry has become a new religion to which people go for healing and strength. The psychiatrist has replaced the priest as father-confessor. Jake Brown's recovery is altogether too easily contrived. Instead of the miracle of healing through faith, we have the miracle of healing through understanding. Jake Brown's conversion even leads him to restore his name. In the case of *Wasteland,* the author's psychiatric approach has implications which ignore the essence of the problem. The Jewish problem is primarily a social problem. The problem of the individual Jew, in so far as it is a problem, cannot be understood or dealt with in isolation. It must be seen in relation to the problem of the Jewish group and the larger non-Jewish group of which it is a part. An occasional Jake Brown can go to a psychiatrist and be healed through an understanding of the source of his frustrations, but it won't help the other suffering Jake Browns.

There is some glimpse of the need for integration into the family life. There is some awareness of the need for Jewish education—one of the nephews asks to be sent to a Jewish school despite the indifference and neglect of his parents. But these are minor notes. The major overtones are almost mystic in nature. By becoming a blood donor Jake Brown begins to feel that he is accepted by the majority group because his blood is commingling with the blood of other Americans. And his final act of volunteering for the armed forces is cut out of the same mystic cloth. It is true that a member of a minority group must acquire a sense of status and belongingness in the dominant group. But on what terms and on what basis? Jake Brown's recovery points to individual salvation through psychiatry and to assimilation with the dominant group as the goal.

And yet this is not the whole impression left by *Wasteland.* There is in it an awareness of the need for integration into the life of the *family,* and it is the Passover Seder which serves as source and channel for the story of Jake Brown and through which and around which flow his hates and hurts, his frustrations and aggressions, his nostalgic yearnings and memories.

The Passover Seder in the home is as good an indication as any of the vitality or lack of vitality in Jewish family life and Jewish life generally. It is the family festival par excellence. It has a lofty and universal theme. It has symbol and song, pageantry and drama. It combines legend and history, the national and the religious, the folk and the family. It gives scope and action to the children and roles to every member of the family It makes the whole family really kin.

And yet in how many families has the Seder disappeared altogether or been blighted by the Wasteland which is Jewish life? Surely we know many such families as the Browns became. For many of us the magic of the Seder has gone—and it is not only the illusions of childhood which have disappeared. We have become self-conscious about our Jewishness and about religion generally. We go through the rites, when we do, with smirking indulgence, for the sake of the children. We tolerate with humorous complaisance those of the adults who carry on as if the rites and symbols and folklore really had meaning.

Our insecurity, our lack of faith, our self-hatred has made a wasteland of our festivals and traditions, of our race heritage. We are unaware how much it means or can mean to our impressionable children and how soon they see through our

mocking indulgence, and how scared we sages leave them.

Jake Brown was such an impressionable boy. And Jo Sinclair would have us believe that nothing has changed, that the Seder is still the same and that only Jake Brown has changed and sees the family and its Passover devotions through eyes that hate. When he sees his family through new eyes and with new understanding after his psychiatric purge, he is supposed to recapture the meaning and beauty that the Passover Seder had for him in his childhood. It is not as simple as that. Each one of us will have to get a "new heart and a new mind" and rediscover his folk and faith; get a new understanding not only of himself as a behavioristic animal but of his past and present, his heritage and traditions, his aspirations and duties as a Jew.

The Seder theme is handled with sensitivity and beauty but Jo Sinclair has only a dim awareness of what has to be done to recapture our past and our youth and to integrate them into the lives of their family and their people.

SAMUEL DININ

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BOOKS RECEIVED

WHERE ARE WE HEADING? by Sumner Welles, former Under Secretary of State. Discusses international affairs and American foreign policy, with a chapter on Near East problems. 397 pp., including Index, Harper and Brothers, New York and London, 1946.

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